

THE  
LIFE AND DEATH  
OF  
IESVS CHRIST.

In Part :

*Summarily comprising his*  
INFIRMITIES and SOR-  
ROVES, &c.

In a Sermon preached before the  
*Kings Maiesty at Royston,*  
in October last.

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By SAMUEL WALSALL, Bachelor  
*in Divinity.*

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*Cui iustius viuam, quam illi, qui si non more-  
retur ego non viverem? Bern.*

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Printed at London by G. Eld for Iohn Wrighe,  
and are to bee sold at his Shop at the signe  
of the Bible without Newgate.

C. 106. a. 25.





The Copie of the Epistle, wherewith  
the Sermon was presented to the Kings most  
excellent MAIESTIE.



I pleased your Highnesse of Late,  
having (while it was in uttering)  
graciously aspected, and so in effect  
produced this obscure and indi-  
gested Sermon, after ward to re-  
quire a copie of it. Herein to my seeming not un-  
like that King of Starres the Sunne: which ha-  
ving by vertuall influence resolved a Morning  
Cloud into a kindly showre, by an attractive po-  
wer prouoketh it up againe in vapour. In vapour  
I say, and may well say: as iustly fearing, that this  
Sermon how euer by vertue of so gracious irradia-  
tion in the fall it might happily seem a showre was  
altogether unkindly: yet if the rise, it will proue  
a weaker vapour, and be repelled euen from the  
middle region of approbation. To which not-  
withstanding it humbly tendeth, and may it thi-  
ther come it is the uttermost terme of this poore  
Vapours aspiring. But of so far comming I haue  
no reason to presume: rather to feare it will fall in  
the rising. Onely Philosophy ministers me some  
comfort, suggesting, that causes Constitutive are  
likewise

# THE EPISTLE.

*likewise Conseruatiue: which Theologie seconds, teaching, that what the Supreme power ( on earth immediately deriuing it selfe to Princes ) brings into Esse, it maintaines therein. And indeed further, albeit at first in conscience of the Author his disabilities my pen dared not aduventure upon the paper, which should present it selfe to the view of a Monarch so mighty in Dominion & Iudgement, that in all mens iudgement he is mightier in the latter : yet at length making a vertue of necessity, I bethought me, and haue since effectually felt, that so a Christian Prince his command in ciuill performances, is like the Gospells in spirituall duties: it enables to what it commands. Whereof the Poet gaue me the hint, Iuuat idem qui Iubet—and if I may be bold to vsurpe his speech,*

*Non habeo ingenium: Cæsar sed iussit, habebo.*

*Or though I am ( as indeed without this command enabling, I am ) utterly destitute of all ingenious conceit ; yet your Maiesties zeale to Christ Iesus his Life and Death, so expressely signified, will accompt that ingenious enough, which strives to be zealous. Of this zeale to shew some further testimony, I cease not to powre out my soule in dayly prayers for your Maiestie.*

IESV CH: Prædicator indignissimus,  
SAMUEL WALSALL.





## The Epistle to the

READER.



His my first *travell*, in Enuies  
eye not more mishapen then  
in mine owne, which nor ad-  
uice though mature, nor en-  
treatie (though vrgent) was  
able to *bring forth*, as shunning light; Sus-  
picious Feare, and Clamorous Calummie,  
two violent *Mid-wiues* haue drawne out  
*in dias luminis auras*. Feare suggested, that  
copies of the Sermon being already extor-  
ted, it might chance without my know-  
ledge bee *Pressed*, (so I presently apprehen-  
ded it) *to death*: which (were I touched  
with ordinary regard of reputation) might  
haue made deeper *impression* of grieve in  
me, then of letters in the paper. Calummie  
commenced an action of ambitious pre-  
sumption against mee, which though I  
presume mine actions will not beare,  
yet required it some assertion. To stop  
the

the detracting mouth: or, if not, to set it wider open, see heere I haue exposed this ( terme it at your pleasure ) to view, to censure, and had sooner, had the *Printer* sooner dared aduenture his *Mart*. The indifferent Reader will easily consider it is not a iust Tractate, but a Sermon confined in an hower-glasse. The fauourable or charitable Reader, while I handle *Christs Infirmities* and *Sorrowes*, will not heape *Sorrowes* vpon mee by rigorous heauy censure, but with inclinable fauour will support mine *infirmities*; at least with charitable construction will interpret the *Slips* of the Author, as of one oppressed with the weightinesse of the subject. To my poore *Posse*, I haue indeuoured with such variety to temper it, as that in the former part there are *Doctrinall* points for the iudgement to feed vpon, and in the latter there is *Passion* to worke vpon the affection: the Lambe, that cannot diue into that deepe, may wade in this shallow. Against the malignant Readers *Virulence*, I prepare my *Stomack* with this *counterpoyson* of resolution, that how-euer, I haue preached ( that which Saint *Paul* accompts a glory ) *Iesus Christ*

*Christ and him crucified:* and I arme my  
selfe with the conscience of mine owne  
humble ambition, the highest clime  
whereof was this, not to bee vtterly con-  
demned by the *indicious* sentence of a  
ROYALL IVDGE. In this poynt I  
am deeply *Protestant*: that for Prin-  
ting it, of mine owne disposition, I was an  
vtter *Recusant*: both because a matter  
of deuotion is not so fitting this Age of  
Controuerfies, or of toyes, as also for that  
I conceited mine owne weakneses with  
strong apprehension. But the reasons a-  
fore specified, haue preuailed with me so  
farre, as to cause mee stampe this ruder  
mettall, and cast my *Mite* (Talent I haue  
none) into the publike Treasurie. Thus  
much withall I must desire thee gentle  
Reader to bee aduertised: that while my  
Stile submits to the vulgar reach, and I  
striae to apply the Soueraigne balme of  
*Christs Passion* to the woundes of each  
Readers Conscience, I haue inserted much  
familiar homely phrase, and (giue mee  
leaueto take vp another Metaphor) haue  
clad this body in courser weeds, and strip-  
ped it of those comely vailles of comple-  
ment, that suted *the presence* in which it

first presented it selfe. Yet this one more:  
take notice of mine ingenious acknow-  
ledgement, that heere I haue feld much  
wood out of other mens grounds to edifie  
withall: but yet so hewed and squared,  
and hammered it with mine owne inuen-  
tion, and framed it with my Method, as I  
suppose the owners, (though good endi-  
ters,) cannot bring in *evidence* of theft a-  
gainst mee: *Tantum erat si fortè  
tanti. Vale in eo, quem tibi  
pradico.*

*Cantabrig.* CORP. CHRIST. COL.

Februar. 19.


S. W.

THE

# The Life and Death of *Iesus Christ.*

## ESAY 53.4.

Surely he hath taken our infirmities, and The Text  
carried our sorrowes.

 Those three things, which  
are wont to make audience  
and moue attention to any  
laying, namely; the An-  
thor, if he be eloquent and of  
estēme; the Matter, if it bee important  
and of consequence; the Manner, if it be  
compendious and with breuity: those all  
do here ioyntly meete in this passage and  
Text of Scripture, and all in so effectuall  
and ample manner, as that any one of  
them (I can truely say) may challenge,  
both of them (I dare boldly say) doe deserue  
an attentine audience, and a reuerent  
attention. For if wee are accustomed to  
heare with attention, or reade with de-  
light the lines of worthy men, though  
reposed with very tedious discourse,  
or

The intro-  
duction.



Hier. pref.  
in Esay.  
Ibid.

or written in voluminous Histories; and that by worthelesse Authors: behold in this one discourse of holy History, compiled by that propheticall Historian and Evangelicall Prophet the Prophet Esay, whose stile is *Flos Sermonis*, the flower of speech, a flourishing speech: by him heere in ten words is reported and written the life and death. Of what man: of so worthy a man, as is both God and Man: the Life and Death of him, who is both in life and in death advantage; yea more, who is the life of the living, and the death of death, Christ Iesus. I say, Christs life and death; a life scabbed with naturall infirmities; a death caused by violent sorowes; yet that so scabbed, and this so caused, with such infirmities, and by such sorowes, that those were not forced upon him, for the Text sayes, He hath taken them: and in these hee fainted not for the Text saies, He carried them: Milde was his life, and his death quiet, though that laborious, and this dolorous: the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the World was at peace, to tell vs he should be milde and mecke;



of Iesus Christ.

meeke; he was milde and meeke, he took  
our infirmities: this man of sorrowes  
was then borne, when all the world was  
tared, to tell vs he should be tared and  
burthened; he was tared and burthened,  
he carried our sorrowes.

So that in this Scripture, as in a glasse,  
we may behold both the Bethleem stable, The parts in general.  
which Saint Hierome extols aboue the  
Romane Capitoll, and we may behold  
the Mount Caluary, which the Fathers  
parallell to the Garden of Eden: behold  
here the brightest night that euer was, at  
Bethleem, where the Sonne of Righte-  
ousnesse shined, while the Sonne of the Nocte. Luk. 2  
Firmament did sleepe: and behold heere  
the gloomiest day that euer was at Ieru-  
salem, when the Sonne of the Firma-  
ment hid it selfe in darknesse, because the  
Sonne of Righteousnesse offered himselfe  
in sacrifice: behold heere a Christmas day,  
or a *Natus est*; and behold here a good  
Fryday, or a *consummatum est*: a taking,  
and a carrying: an Assumption, and a  
Passion. For so likewise in the eight  
Chapter of Saint Mathew, this very  
Text is alleadged, and thus rendered  
*Acceptit & portauit*, he took, and he carried;  
he

## The Life and Death

he took our nature, and defects proper to our nature, and those were infirmities: he carried our sinnes, and penalties due for our sinnes, and these were sorowes: there was the assumption, and heere is the Passion; two degrees of Christs humiliation.

*Fulgent. ad  
Trasim. l. 3.*

The special  
points.

In the taking of assumption (for so the Church Bible reads it, he hath taken, and so the originall word Nasa beares it, and so saint Mathew turnes it) in this I say three particulars are chiefly remarkable: first, the condescencie of fitnes, he hath taken them, therefore it was fit he should take them; a fit assumption: Second, the generality of extent, he hath taken our infirmities, that is, all our infirmities; a generall assumption: Third, the cause of motive, his owne loue, hee hath taken them they were not imposed; a louing assumption. In this carrying of passion I obserue three degrees: first, his paine in the word Sorowes: otherwise translated paines, a painefull passion. Second, his patience in the word carryed, he carried them euen as a Porter does his burthen (for so both the Hebrew Sabal in Esay, and the Grecke *κλίστω*, in Mathew doe import) a patient passion

## Of Iesus Christ

passion: Third, his compassion in the World Our, Our sorrowes: a compassionate passion. In summe, as S. Bernard speaketh, while he liued *Passiuam actionem habuit*; he tooke our infirmities: when he died, *Passionem actiuam sustinuit*, Hee carried our sorrowes; tooke those fitly, generally, lovingly: carried these painfully, patiently, compassionately.

To begin with the first, as in the creation of man God made Man like himselfe, by stamping in him the Image of his owne nature: so in the redemption of Man, God made himselfe like Man, by taking on him the infirmities of our Nature. And looke how God by way of distinction speakes of Adam, *Ecce Adam*, Behold the Man is become as one of vs, Genes. 3. 22. the same may wee rightfully pronounce of the second Adam, God incarnate, *Ecce Adam*, He was a Man vnder infirmities euen as wee are. Iames 5. 17. For well doe Diuines obserue Christ to haue pertaken of euery state of man, and therefore as hee had of the state of innocence, exemption and immunitie from sinne, hee had of the state of Grace, epurance, and excellence of gifts,

The first general part.  
I  
Fitness of taking.  
Dist. hoc de  
I lia.

ho

## The Life and Death

he hath of the state of Glōry, Clearnesse, and Blessednesse of Vision. So likewise he was to take of the state of corruption, a nature of infirmity, and infirmities of nature.

Obiection,

This is a hard saying indeede. The scripture tels vs, That at his presence, the foule Spirits trembled: at his rebuke, the boysterous Winds calmed: to his feete, the plyant Waters submitted themselves for supporters: and that now he sitteth at the right hand of the Throne of the Maiestie in the Heauens. This the Scripture tels vs; and doe you teil vs, That he was bred, and was borne, and was brought vp in, and was broken with infirmities? The Creation was an easier worke, *Infirmitas & gesset*, a word and a worke, and yet he tooke strength vpon him to effect the Creation. The Redemption of Man is a hard worke, *Multa tulit, fecitque*, he was to beare Paines, and worke Myracles, and yet does hee take weaknesse vpon him, to accomplish the Redemption of Man? Lord Iesus, if thou comest to destroy the workes of the Deuill, and to swallow vp Death in victōry, a man would thinke thou hast reason to gird thy selfe

of Iesus Christ.

selfe with strength, and bee well appointed, and not to bee cloathed with weaknesse, and to disarme thy selfe. Wilt thou our Sampson, and our Captaine against the spirituall Philistines, suffer the hayre of thy strength to be shauen off? Will thy followers may well crye out in this storm of danger? Maister, carest thou not that we perish? *Mark. 4. 38.* Saue vs, or we perish: Rise vp *Sampson*, the *Philistines* are vpon thee, rise vp, rise vp, and put on strength, O arme of the Lord. *Esay. 51. 9.*

To asloyle this doubt, we are to confesse: Answer.  
der, that God his wayes are not as mans wayes, but God his strength is made perfect in Mans weaknesse, noz hath Christ with his strong arme, but with his holy arme hath he gotten himselfe the Victory: noz hath this Combatant encountered, and conquered that strong armed man, that huge Goliath the Deuill, with the sword and brigandine of Saul; but against a Helmet of Brasse, and a Coate of Maille, he hath taken the staffe and sling of Dauid, the staffe being the infirmity of his flesh; a slender staffe to relye vpon: the sling, the ignominy of his Passion



## The Life and Death

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Reasons.

\* Ob id in-

firm nostras

accepit, ut

minus essent

in nobis

Amb. idem.

Aug. lib. 3.

ad Trasm.

Basil. hom.

Naxian. in

passi.

\* Nosram

hanc fragi-

lem natu-

ram quasi

manu ad

immortali-

atem posset

ducere

ad. instit.

\* 13.

Quomodo

discipuli

redereut

uisse mori-

um, nisi

morituri

justitiam

imperif-

ut ?

Amb. in Luk. l. 10. c. 22.

Chry. in Mat. hom. 84.

\* Si pre-

ipientem sequi non potes,

sequere antecedentem. Lac. instit. 4. 16.

Pa-

cientem docere non potest, qui subiectus passionibus non est. ibid.

Passion; sing to cast his life from him. This King of Righteousnesse would needs become a Subject to our infirmities.

Which infirmities, as it is question-  
lesse he did take, so was it fit and requi-  
site he should take, First, *Propter finem*  
*redemptionis*, to pay the price of ransome  
for our captined and enthralled Soules,  
and \* to strengthen our frailty, and \* im-  
mortalize our mortality. Secondly, *Prop-*  
*ter finem incarnationis*, to demonstrate the  
truth of his assumed humanity, \* and to  
underprop the weaknesse of our decli-  
ning Faith. Thirdly, *Propter exempla-*  
*ritatem virtutis*, to exemplifie mildnesse  
and meeknesse by himselfe, as if he had  
cryed in this manner, † if you cannot so  
bey me commaunding, yet follow me pro-  
ceeding, I have taken your infirmities,  
take ye one anothers, and learne of mee,  
for I am meeke. So many of mine infir-  
mities, so many Engines of battery, to  
beate downe the kingdome of your pride.  
A fourth reason is, *Propter fiduciam ac-*

cessus

access, hereby to giue vs confidence of  
 access into the Throne of Grace, that  
 now since wee haue a High Priest, who  
 is touched with the feeling of our infir-  
 mities. Heb. 4. 15. Wee haue entrance  
 with confidence by faith of him. Ephe.  
 3. 12. Now wee may like Elias mount  
 vp to Heauen with a fiery Chariot of  
 zeale, and now wee may like the foure  
 and twenty Elders, hauing goulden  
 Altols full of Odours, fall downe be-  
 fore the Lambe, and now like the Che-  
 rubins flutter with our wings display-  
 ed, and spread about the Mercy-seate.  
 Such trust haue wee through Christ to  
 Godward. For can we thinke he will  
 repine to giue vs his mercies, his boun-  
 ties, who hath daigned to take our  
 frailties, our infirmities? And can  
 wee doubt hee will bee compasse-  
 nate, who wee know is of like com-  
 passions? Doe wee then groane un-  
 der the burthen of our infirmities?  
 The Apostle tels vs wee haue a High  
 Priest, who is touched with the feeling  
 of our infirmities, and the Prophet  
 tells vs wee haue a Saviour, who  
 hath taken vpon him our infirmities.

2

The extent  
still.

And certes if the Logicke rule falle  
Not, to take ours is to take All ours :  
and heere the rule failes not, he hath ta-  
ken all our infirmities ; all spirituall, of  
of which Esay principally speakes, all  
corpozall, to which Saint Mathew ap-  
plies it:

Obiection.

*Omnimoda  
plenitudi-  
nem nume-  
rositatis &  
copie. Bona.  
Chryst. in  
Iob. 2. hom.  
21.*

Strange, very strange doctrine, may  
some man reply, and fitly reply, to  
burthen Christ with All our infirmi-  
ties ; All of Soule, All of Body. The  
Schoule-men ascribe all fulnesse to him,  
fulnesse of sufficiency, fulnesse of p<sup>ro</sup>po-  
gation, fulnesse of plenty, fulnesse of in-  
fluence : and it is a received rule, that  
what is made by miracle is moze per-  
fect then that is made by nature or art,  
as Christs Wine in Cana was the best  
Wine.

And can we then surmise that Christs  
soule so fairely full, now imbedded with  
all rich habits of Grace, and (as the  
Schoule teacheth) injoying blessed vi-  
sion from the instant of his conception,  
was tainted with guilt of sinne, was  
ouercast with Cloud of ignorance, was  
disquieted with rebellion of lust : Can  
wee once imagine, that Christs bodie so

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so miraculously made, now clad with incorruption, and enriched with glory, and clarified with beauty, was ever affected with maladie, or enfeebled with infirmity, or noted with deformity? Doe wee ever reade that Christ lay languishing in a Consumption, or swelne with a Drop sicke, or lame of the Goute? Now then is this true, that hee hath taken all our infirmities:

Answer. He hath taken them all; but with distinction. For let not the covetous man (that enlargeth his desire as the Hell) thinke Christ took his covetousnesse; he was onely covetous of our salvation: For let the soule (which is blemished with staine of sinne) think hee took sinne or staine; this Israelite was without guile, and this Lambe was immaculate: For let any man thinke his body which the holy Ghost had shaped to become a Sacrifice of a sweet savour in the nostrils of God, and which is personally united, was ever disfigured with blemish, or distorted with misshape, or distempered with diseases; this frame was proportioned



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*Theod. dial.* in most equable Symmetry, and Cor-  
 1. 19. respondence of parts, and the Wood of  
 this Arke was exempt from corrupti-  
 on. Although we are wholly corrupt,  
 like the Citty of Ierusalem, From the  
 sole of the foote to the head, there is  
 nothing sound in it *Esay.* 1. 6. Yet Christ  
 is wholly pure, more pure then the bo-  
 dy of Absolom, from the sole of his foote  
 to the top of his head there was no ble-  
 mish in him. 2. Sam. 14. Saint Hierom  
 is bold to auerre, that his countenance  
 carried hidden in it a starre-like bright-  
 nesse, which revealing it selfe, made  
 both his Disciples to follow him at the  
 first sight, and his apprehenders to fall  
 backwards to the ground. So, wee  
 must distinguish of infirmities, there  
 are according to Damascene miserabiles  
 or damnabiles, which Saint Austine  
 expoundeth miserable or damnable; ac-  
 cording to Bonauenture *Passibilitatis* or  
*inordinationis*, which Aquinas phraseth  
 Penall or culpable, *Simpla vetustas*, or  
*dupla*, sayes Lombard, there are infir-  
 mities, either painfull without sinne, or  
 sinfull with paine; Christ took those,  
 not these. Those, for in all things it be-  
 honed

In Psalme  
 44. Explan  
 ad principi-  
 um, quid-  
 dam fideri-  
 um. ibid.  
 forma eius  
 allei. colo-  
 ris decore il-  
 luxit et in-  
 signi statura  
 yoceminuit.  
 Cassiod. in  
 Psal. 45.



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honed him to bee made like vnto his  
 Bretheren. Heb. 2. 17. Not these, for  
 he came not in sinfull flesh, but in the  
 similitude of sinfull flesh. Rom. 8. 3.  
 Againe, Venall infirmities are either  
*detrahtabiles*, (it is a Schoole tearme) or  
*indetrahtabiles*: they are either personall  
 to some men, as to be bozne lame, or na-  
 turall to all men, as to be bozne weake;  
 Christ tooke these not those. These, as  
 being evidences of his humanity: not  
 those, as being impediments of his  
 function.

For instance of Christs defects and Instance in  
 infirmities, if wee suruay his out-side, Infirmities  
 behold, his birth was ordinary, was outward.  
 mean, was meaner then ordinary, was  
 extraordinary base: *Verbum non poterat*  
*fari verbum*, cryes S. Austin, the Word  
 an Infant, a poore weake Infant: the  
 bread of life bozne in Bethlem, which is  
 by interpretation, the house of Bread,  
 but such a poore house of Bread, that  
 there was scarce any bread in the house:  
 he was made lower then the Angells,  
 true indeed, for he was comforted with  
 the beasts that perish: his birth (to say  
 no more) so meane, that Herod and all

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Ierusalem had little reason to bee trou-  
 bled at the newes of it, and the Wise-  
 men who purposely iournied from the  
 East to present gifts to a babe in a  
 Manger, a man would thinke these  
 Wise-men to haue beene men none of  
 the wisest. In his life, behold when hee  
 was to pay tribute, hee was faine to  
 sell for Money, he went in a Coat with-  
 out a seame: we read hee begged wa-  
 ter to drinke, a Loafe and a fish his  
 best chere; this was his wealth: his  
 owne Kinsfolkes went to lay hands on  
 him, thinking hee had beene out of his  
 wits; here was his esteeme: for in-  
 firmities of body, he was weary, Iohn  
 4. 6. hee was hungry, Math. 4. 2. he  
 thirsted, Iohn 4. 7. hee wept, Iohn 11.  
 33. In a word, hee was compassed  
 with infirmity, Hebr. 5. 2. Search  
 wee now his inside and soule: in that  
 wee shall finde ignorance. For so the  
 Fathers teach, and so himselfe pro-  
 fesseth, he knew not the day of indige-  
 nant, but yet with distinction, hee  
 had ignorance not of euill disposition,  
 or maintaining false opinions, but of  
 pure negation: not vincible ignorance,

gnat. ad  
 Gal. Ep. 2.  
 infirmities  
 ward, as

I  
 gnorance.  
 amase. l. 3.  
 az. 2. l. de

## of Iesus Christ.

of things he might know, but inuincible: not priuative ignorance, of things he ought to know, but mere nescience: in brieft, ignorance, *Integritatis non fomitis, metam non crassam*, hee had simple ignorance, and not sinfull ignorance.

Christ had sadnesse, for so himselſe witnesseth of himselſe, My soule is heauy <sup>2</sup> *Sadnesse.* to the deach Mar. 26. the word is *μεγαλως*, heauy round about: so that he was really sad, heauy, and extensiuely sad (round about) and intensiuely sad, (to the death) such an intension of sadnesse, as neuer felt man aliae, euen to the death, not vntill, but vnto death, my soule is heauy round about vnto the death. But yet with distinction hee had sadnesse, as a temptation or affliction, not as a sinne or transgression: and that temptation in respect of the first *Turbanten non perturbantem. Be* motions, not as the second, so as he was *De rebus sine deiectione.* affected, but not disturbed and disordered, therefore in his inferior and sensuall will, not in his superior and reasonable will: or in his naturall, not in his deliberate will: and if in his superior, reasonable, and deliberate will

## The Life and Death

*Bern. Ser. de pass. & A. quin.* will he was sad, hee was therefore sad, because he would bee sad, if it bee said, he was troubled, Iohn, 13. 21. It is expounded he troubled himselfe, Iohn 35. 33. nor was his sadnesse ruling reason, but ruled by reason: nor was it in respect of the end which was redemption, but of the object, which was death: in briefe, he had painfull sadnesse and not finall sadnesse.

*Iust. Mart. dial.* Christ had feare, for so the Fathers teach, and so himselfe bewrayeth, while he prayes the cup may passe from him, *Amb. 2. de fid. 3. Dam.* prayes most passionately, as Math. 26. 39. reports it. O my Father. Mark. 14. 36. recordeth, *Abba* Father, *Abba*, the language of the tender Infant to his deere Father, and yet to make it more effectuell by ingemination, hee saith, *Abba* Father, if it bee possible (so it is in Mathew,) *A*, but it is not possible; yes, all things are possible vnto thee; (so Saint Marke) *O my Father. Abba*, Father take this cup from mee. Sure as for sadnesse hee did, Mat. 14. 33. and willingly fainted: so for feare hee did likewise, and was even astonished: but with distinction, hee had naturall feare,

## of Iesus Christ.

feare, not horrible such as the damned haue. And that onely *Secundum propassionem, non passionem*, moouing him in his purpose, but not remouing him from his purpose, noz so had hee feare, as it imports vncertainty of euent, but as the sensitive appetite shunneth a thing terrible; especially death the greatest of terrozs: noz yet did hee pray simply against death, but against the cursed death of the Crosse: noz did hee feare death absolutely, but with condition. *Hier. in Mat. 6.* *Aquin.*

Math. 26. 39. If it be possible. Luke. 22. 42. If thou wilt: noz as death was satisfactorie for our sinnes, but as it was destructive of his life: in brieft, he had naturall fears, and not sinfull feare. *Non ex nolle absoluto bene ex conditionato.*

Christ had anger, while he scourged the buyers & sellers out of the Temple; but with distinction, he had anger rather as a will desirous to punish sinne, then as passion: if so, yet as it is a passion of detestation, not of reuenge: anger not like ours, preuenting his will, but following his wil: anger *Per zelum non per vitium*, inordinate anger did not possesse him, but the zeale of God his house did eat him vp: in brieft he had *Ut destruatina, non reparatiua.* *Ut dicit venturam vindictam malefactori.* *Bonauen.* *Thom.* *zealous*



## The Life and Death

zealous anger, and not sinfull anger.

*¶ condescen-  
tio supponat  
Condescen-  
tiam. Bon.*

Anger, feare, Sadnes, Ignorance, all infirmities he tooke which were not vn-  
seemely for him and were expedient for  
vs : all which made for apparance of the  
truth of his humanity, or for accom-  
plishment of the worke of redemption.  
And such were those which are natural  
and no personall (for he tooke not the  
person of any man, the Sonne of Abra-  
ham : but the nature of man Heb. 2. the  
seed of Abraham) and such were those,  
which are painefull, and not sinfull :  
and euen sinfull infirmities hee tooke,  
since whatsoeuer in man was not some  
way assumed was no way healed,  
though he tooke them not by way of  
of inherence and pollution, as the  
Sunne shining on noysome and filthy  
places is it selfe not annoyed, nor  
defiled : yet by way of imputation,  
he bare our sinnes. 1. Pet. 2. Wea-  
was made sinne. 2. Cor. 5. God im-  
puted sinnes vnto him ; and by way  
of reputation. Mar. 15. 28. *Cum iniquis  
reputatus est*, Man reputed him a sinner.

*Naxian. &  
Damasc.*

Now if any shall demand the cause  
or motine which induced Christ to take  
those



## of Iesus Christ.

those penall infirmities, the cause of taking is intimated in the word Taken: they were not in him deriued from nature, they were not entoynd him by command, they were not inflicted vpon him for punishment, they were not imposed on him of necessity: but they were taken by him in loue. If either comānd had byged, or punishment forced him to it, then had he carried them, not taken them: if either nature had framed, or necessity diuēn him to it: then had they taken him, not he them. Indeed he had them by nature, and with necessity: by nature, but how? by nature as it imports a Concomitance, not as it betokens a Cause together with nature, not of nature: with necessity, but how? not a deriued necessity, but an assumed: not a necessity of constraint, but absolute, which absolute necessity was all voluntary, because of his owne accōrd hee would needs bee necessarily subiect to these infirmities. So that Saint Austin holds true, telling vs he had them, non miseranda necessitate, sed miserrante Voluntate, not necessarily deriuing them by property of nature, but freely assum-

3 Causes of taking.

*Secundum concomitantem, non causam, Bon.*

*Secundum simultatem temporis nō ordinem necessarīe consequenti-  
onis. Thom.  
assumptā,  
non contrac-  
ta Bon.  
Scotus.*

min

## The Life and Death

ming them, yea & the necessity of them by an act of will; his diuine will preuenting, and his humane will concurring.

It is well obserued by Zanchius, that Christ to shew his delight was to be with the Childzen of men, had often before he was incarnate appeared in the visible shape of a man playing as it were the Prologue to the act of his incarnation: but behold here he comes indeed upon the stage of the world, and beggarly clad, or rather naked, acts a base part, and represents infirmities. Sweet Iesus, was it not enough for thee to endow vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse: was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weaknesse of nature, of properties, of actions: in thy gospel thou commandest saying, take my yoke vpon you: in thy practise it seemeth thou takest our yoke vpon thee: O God Lord, if thou hadst but prayed to thy Father, he would haue giuen thee more then twelue legions of Angels: if

*In prelu-  
dium vera  
incarnatio-  
nis. Iren. l. 4.*

thy wrath had bene kindled, yea but a little, all the foundations of the world had bene discovered at the blasting of the breath of thy displeasure: if it had so pleased thee, thou mightest without assumption weaknesse, and by a strong out-stretched arme, haue made thine enemies thy foot-stoole, and led captivity captiue. Doubtlesse had not this Sampson bound himself with the cords of his lone, those Philistines could neuer haue suppressed him; but this, even this his good pleasure was, thus by this willing minozation and exinanition of himselfe to shew his greater condescension and dignation to vs, *Sugit vbera qui regit sidera*; & with the bright burning flames of his loue to enkindle our greater affection and deuotion vnto him, *quanto pro me vilior tanto mihi carior*. In which regard it hath pleased the Holy Ghost to phrase, Christs assuming of man-hood, a taking of flesh, denominating it not from the worthier part, the soule, an Inanination, but from the baser part, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

Augustin.

Bernard.

## The Life and Death

The second  
generall  
part.

We have already sene great loue of Christ in taking our infirmities: we are yet in few words to see greater loue of Christ in carrying our sorrowes. There God was cloathed with the baile of flesh; here God is compassed with the shadow of death: there was earth, earth, earth. Hic. 22. 29. he was bozne: here is woe, woe, woe, Reuel. 8. 13. hee hath bozne: there he toke the infirmities of our fraile nature; here he vndergoes the penalty of our sinfull nature: there he came in the forme of a seruant, and was subiect, and was bound; heere he comes in the forme of a bad seruant, and is beaten, and is crucified. For he carries sorrowes and (if I may so speake, for S. Bernard hath spoken) he runnes through the byers of passions, and like Ionas is plunged into the maine deep of sorrowes, & swallowed by the whale of death.

Bern. Ser. in  
ser. 4. hebdom.  
pen. Ser. de  
pass.

Sorrowes  
or paines.

Wherin, because this theam hath been admirably discoursed and discussed *opus dies in die suo* by a non sicut of inuention and iudgement, and also to spare eyes as well as eares, I list not to recompt at large the funerals of his passion, from his

his agony in one garden to his burial in  
another garden. I stand not upon that  
which yet hee stood much upon, his tra-  
uels in preaching, his weariness in tra-  
uelling, his watchings while he prayed  
his temptings while hee fasted, his  
teares while he pittied; what should I  
tell of the deniall and treason, cowardly  
deniall, diuolish Treason, of his own A-  
postles: how Peter at the tender voice  
of a Maide abiured him, whom at his  
powerfull voyce hee had forsaken all to  
follow. O Peter thy hands might well  
be warmed at the fire, but sure thy de-  
uotion was cold in the mouth Luk. 22.  
55. but yet Peter, albeit he denied him  
there for feare, he has followed him thi-  
ther for loue, and he wept bitterly, and  
so *deleuit quod defleuit*, he washed away  
his fault with the baptisme of his tears:  
But Iudas, that second serpent, betrayed  
Christ that second Adam in the garden  
so strangely, that the Euangelist may wel  
point it out with double Ecce. Mat. 26.  
Being drunke with popson, while hee  
thirsts after gaine, & the strong armed  
man, not forcibly breaking into but  
familiarily entring into his heart, (so  
sayes



saves the spirit of God, Luk. 22. 3. Satan entred into Judas) hee tells him that came to redeeme the whole world: and whereas a poore boy of ointment he had belaid at thre hundred pence, & more; Joh. 12. 5. Mar. 14. 5. this precious ointment, Cant. 1. 2. whose name is a sweet smelling ointment, powdered out, and himself annointed with the oile of gladnes aboue his fellowes, he pylles at decorum pretium, a goodly price surely; Zach. 11. 13. nay, sets no price but takes their first offer, ouen thirty pence. So haughtously base, and basely heinous a fact, that in reuenge thereof at the destruction of Ierusalem, cleane contrary, thirty Iewes are reported to haue beene sold for one penny. Thus not a stranger *Eriam tu O Brute*, but it was even thou my companion says the Prophet, *homo pacis mee*, Judas one of the twelue, *magnificauit super me supplantationem*, hath lifted his heele against his Maister and

Aug. Serm. 117. *Maker, & officio sanguinem fundit & pignore vulnus infligit*, & betrayed the Son of man with a kisse (*timeo Danaos & dona ferentes*, an enemies kisse are wounds.) I purpose not to agrauate the dispight

despight of his enemies, how the Iewes  
 with toynt consent cryed, not Him but  
 Barrabas, at whose birth the Angels had  
 sung, Not vnto vs. but vnto thy name  
 giue the glory; & so the builders, those  
 who pretended skil in discerning stones,  
 refused this precious Stone, this head-  
 stone of the corner: how they crowned  
 him, as neuer was King besides, with  
 a (dolefull shall I terme it, or shame-  
 full:) diademe euen a crown of thornes;  
 strange deuice! Thoznes to torment  
 Him, crowne to delude Him. How that  
 face, in which the Angels desire to looke,  
 they so deformed, that whom the sponse  
 calleth Cant. 5. 10. a goodly person a-  
 mong ten thousand, of him Esay may  
 verifie 53. 2. hath neither beauty nor fa-  
 uor, and by reason of his diuers colourd  
 blowes and spittings, and stripes, and  
 wounds, and goare, hee seemeth as it  
 were in a Leprosie: how if at any time  
 hee had mercy shewed him: it was  
 mercy as mercilesse as cruelty it selfe:  
 for Pilate to moue the Iewes to pittie,  
 stript him not so much of his cloathes  
 as of his skin by cruell scourging (if Vin-  
 centius say true) scourging with thornes,  
 scourging with ropes, scourging with  
 chaines

*Et compun-  
 gentes coro-  
 nant, & il-  
 ludentes &  
 dorant Am.  
 in Luk 1. 10.  
 6. 23.*

*Quasi le-  
 prosus & say  
 53. 4. Chrys.  
 in Ioan  
 hom. 83.*

*Quid di-  
cam in cru-  
cem tollere?  
Orat. in v. 7.*

chaines. I will not talke of that, at  
which himselfe was silent, his condem-  
nation, whereby the Lord of life was  
deliuered to the power of death: nor  
will I dilate of his crucifying: so paine-  
full a death, that without any deadly  
wound it killed him with very paine,  
and so haynous a death that Tully him-  
selfe wants words to expresse it, and is  
forced to a *quid dicam?* and yet this  
made moze hainous and painfull by  
barbarous and sauage circumstance,  
while at that very time in which he had  
deliuered their Fathers from the house  
of Egyptian bondage, they crucified  
Him, and as vnworthy to breathe his  
last within the holy City, they crucified  
him without the gates: and whom Esay  
saw attended with Angells (*Celestibus*)  
they consorted with theeues, (*Sceleratis*)  
and that people to whom he had former-  
ly giuen water out of a Rocke, and a-  
mong whom he had lately turned water  
into wine, compelled him to drinke gall  
and vineger.

*Magnus an-  
gor gutte  
grosse. laps.  
con.*

I haue not yet mentioned his swea-  
ting of bloud in thicke drops propor-  
tionable to his Sorrow, so that it trickled  
down to the ground in the garden (Luke

22.24. a strange watering of a garden :)  
 this second Adam got his bread where  
 with to nourish our soules in the bloody  
 sweat of his browes : yea of his whole  
 body, fainting as it were in the bath of  
 his own blood, & weeping not only with *Bern. Ser. 3*  
 his eyes but even with all his members. *de ram pa*

I leaue his soule drinking vp the cup  
 of Sorow, there ; without any tem-  
 pering of comfort, while the Deity se-  
 questred it selfe : his Body of all other  
 the most tender, as being shaped of vir-  
 gin substance, without commixture of *Quantitas*  
 the male nature, and yet the most sensu- *ad respectu*  
 ble parts of this most tender Body bo- *la uaminis.*  
 red and mangled: so bozed and so man- *Schol.*  
 gled, that now not so much his mem- *Cypr. 2.*  
 bers, as his wounds, were tortured : *Ep. 6.*  
 his feet befoze washed with teares, now  
 teared with nayles. I disdaine to re-  
 compt their vile blages insuing, how  
 they parted his garments, by which he  
 had wrought miracles, nor with his *chryf. in*  
 death did their mallice dye, but a Soul *Mat. 27.*  
 pierced his side with such a broad  
 deepe wound, that Thomas might put *August.*  
 his hand in it. If I would follow the  
 Fryers curious speculations, and pre-

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Cost. med.  
24. Did.  
Veg. Gran.

Osor de  
passi.  
In circum  
vrat: coron.  
Flagel: cru-  
cio: lanc.

tended revelations, I might particu-  
larly number unto you his stripes a-  
mounting as some have reported, to  
5400. as others say to 5370. as yet o-  
thers hold to 4000. at least as the cu-  
stome according to the number of the  
band of Soldiers proueth to 660. his  
head by the Crowne of thornes bozed  
with 72. wounds: his 5. main wounds,  
his fire times shedding of his precious  
blond: his seauen speeches on the crosse:  
these I might summe and totall in iust  
accompt; but since *Pauperis est numera-  
re pecus*, numbring is an argument of  
pouerty; it would much detract from  
the infinite plenty of Christs Sorrowes.  
And therefore to let passe these and eue-  
ry one of these, and many more then  
these, it is too cleare that S. Bernard  
sayes, *dixit multa, gessit mira, pertulit du-  
ra, dura verba, duriora verbera, durissima  
supplicia: pertulit dura*, hee hath carried  
Sorrowes, Sorrowes: so our translation  
reads it, these are of the Soule: another  
reades it Paines, and these may be of the  
bodie; whether we regard his discon-  
solate Soule, or his tender Body, a Sor-  
rowfull and a Painesfull Passion. So in-  
credibly



## of Iesus Christ,

credible sorrowfull, that Esay may wel  
preface to these sorowes, 53. 1. Who  
will beleue our report: So intolerably  
painefull, that each one of these paines  
may iustly be a martirdome: so sorow  
full and so painfull that Esay may fittly  
surname Christ, *Virum dolorum*, a man  
of sorowes, and Bernard may call this  
time, *Hebdomadam pansom*, a weeke of  
paines.

And yet for all the sorowes & paines,  
the sorowfulness and painefulnesse he  
carried it patiently, the Text sayes hee  
Carried sorowes or paines: amid the  
thornes of Paines, spring the rose of His pati-  
ence, and I shall not need to set out <sup>ence.</sup>  
the rarenesse of this, since I haue alrea-  
die set downe the grienousnesse of those.  
It is like the bad spirits, whom he had  
often dispossessed of mens soules, and  
Bodies, obstinate in malice complotted  
most exquisite torments of purpose to  
be reuenged on him. For so S. Luke had  
intimated vnto vs that the Diuell ha-  
uing ended all his tempting, departed  
from him for a season, Luke 4. 13. till  
opportunity should serue, and now here  
he thought it serued: but Christ defeated  
the

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the Devils plots, hee bore the paines,  
 yea, *tulit & pertulit*, hee did both beare  
 them and out-beare them. *Subiit & sube-*  
 git, he did both vndergoe them, and o-  
 uercome them. In his teaching it is said  
 he opened his mouth in parables; but at  
 his condemning, it is said, he opened not  
 his mouth: notwithstanding hee was so  
 despightfully vsed by Caiaphas, who had  
 bought the Priest-hood for that yeare of  
 Herod, and though the iudge of quick &  
 dead was condemned to death by Pilate  
 an vnrightheous iudge; yea by the same  
 iudge acquitted of guilt, and yet condem-  
 ned to punishment, and this not accor-  
 ding to the letter of the Law, but Luke  
 23. 2. to the pleasure of the tormentors;  
 yet for all this (as some coniecture, leaſt  
 by his eloquence he should haue escaped  
 death) hee opened not his mouth; in so  
 much that the iudge, who vniustly con-  
 demned him, iustly admired this. At  
 their reuillings, he was deafe & dumbe,  
 that had cured their dumbe and their  
 deafe, at his crucifying those rauening  
 Vultures preyed vpon him *homo homini*  
*bern. in heb. lupus*: this gentle Lamb prayed for them  
*bern.* *homo homini Deus*: he prayed *ignosce* for  
 them,

## of Iesus Christ.

them, Father forgive them, who had cryed *crueifige* on him, crucifie him, crucifie him. At his dying his soule was not taken from him like the rich Epicures in the Gospell, but he laide downe his Life, and he commended his Spirit, and he gaue vp the Ghost, *Tradidit spiritum*, sayes S. Iohn, *emisit spiritum*, sayes S. Mathew, *emisit, non amisit*, as S. Ambr. comments, he sent his spirit out of his body as Noah sent his Dove out of the Arke: & when as the very earth, though by nature vnmouable, quaked for horror of the fact, and the whole course of nature was out of course, for that the life of Nature was depriued of life, yet he, *Perdidit vitam ne perderet obedientiam* he gaue vp the Ghost. Well might the Dove, a Bird which hath no gall, light vpon this Lambe of God which opened not his mouth. Milde Dove! Meek Lambe, patiently and peaceably, mildly and meekly he carried painefull & pangfull, heinous and heauy sorrowes, yea materially, Iohn 19. 17. he carried his owne punishment and crosse, like Isaack who carried the wood on his shoulders, *Supplicij sui ipse gestatus* wherewith himselfe was designed to be *Leo Serm.*

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sacrificed: take it how you please, For-  
toz-like *Bainlaunt dolores* (if from the  
length of the word I may allude to the  
*Cremel.vul.* length of his sorowes) not *tulit*, but  
*latin.* *Bainlaunt*, and *portauit*, they were long  
in him, and he in them, he carried and  
indured sorowes.

And yet for all this they were none of  
his owne; for although S. Iohn saies  
truely, Ioh. 19.17. *Bainlans sibi crucem*,  
he carried his owne Crosse: yet S. Am-  
*n Luk. 10.* brose expounds it. *Doles Domine non*  
*2.3.* *tua sed mea vulnera*, he carried Our sor-  
rowes. Many faithfull Martyrs wee  
reade of, that haue carried heauy sor-  
rowes: but this is Christs prerogative  
peculiar, to haue carried Our sorowes.  
These here were ours, ours by desert.

Alasse he was innocent, though for vs  
he was made sin, yet himselfe knew no  
sinne: and if the Tormentors should  
say as once they did, Luke 22. 64. Pro-  
phetic, Who is it that smote thee? we  
may quickly becom Prophets & answer  
for him, Our sinnes smote him. Euery  
one of vs might cry with Ionas, *Propter*  
*me hac tempestas*, take me, and cast mee  
into the sea. Ioh. 1. 12. but behold Christ  
Iesus

## of Iesus Christ.

Iesus cryes louder, *in me conuertite fer-  
rum* if you seeke me, let these goe their  
way. Iohn 18.8. And so *Sine nostris me-  
ritis, imo cū nostris demeritis*, as S. Am-  
brose speaketh: where sin was plenti-  
ous grace being moze plentiful, as S.  
Paul speaketh. This Lambe sacrificeth  
himselfe vpon the Altar of the Crosse  
for our benefit, *Tanto dignantius quanto  
pro minus dignis*: with so much the moze *Bern. sup.*  
wozthy loue, by how much lesse wozthy *Cant. ser. 15.*  
we were of loue.

Now as aromaticall perfumes bui- In particu-  
sed in peices so this loue being discour- lar.  
sed in particulars, will be then most o-  
doriferous & fragrant. To begin with To his Dis-  
his Disciples, so dēerly hee tendered, ciples.  
and so tenderly loued them, that if vpon  
vrgent occasion of important businesse,  
euen to pray, yea, and that for taking a-  
way the distastefull Cup of that death  
from him, he was to part from his dis-  
ciples for a time, the Text sayes, Hee  
was plucked from them: not seuered & *Auulsus,*  
separated, but pulled and plucked like a *Luk. 22. 41.*  
tree by the roote, from the kindly soile. *Mar. 1. 17.*  
Strange! he Whose shooes latchet Iohn  
Baptist is not worthy to stoop down and  
vnloose,



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vnloose, he stoopeth downe, and washeth the feet of his Disciples: yet stranger: the feet of Iudas, who he foreknew and foretold (though not by name, to salve his credit) should betray him, and cause his feet to be nayled to the Crosse, yet he washed the feet of Iudas. And as Saint Origen suppoeth, he washed them first of all, and like enough hee washed them with teares: sure, what hee would not doe to Satan for the glory of the whole world, that he did to Iudas for lone, he stooped downe before him, and washed his feet. Pea, most most strange! When the Traytor dissembling called him Maister, a Tytle of honour: he saluted him kindly, Friend, an appellation of loue: and with those lippes, in which there was found no guile, he kissed those lips, vnder which was the poyson of Aspes. For was he lesse compassionate to Peter, who by abiuring him, had preiudged his cause, and forecondemned him: but as once when hee walked vpon the water, and began to sinke, Christ beheld him with an out-stretched arme: so now when hee walked in the paths  
of

## of Iesus Christ.

of death, and was nigh swallowed in the gulf of perdition, Christ saued him with a respecting, and recalling and reclaiming eye.

For is this loue confined to his Disciples, but deriueth it selfe euen to Strangers, while some report that the Souldier, who pierced his side, afterward through Christs loue, working in him by his spirit, became a Christian, a Professor, proued a Bishop, a Martyr. The theife on the Crosse, though a noted malefactor, yet if once hee cry, Lord remember me when, &c. Christ answers immediatly, (I say vnto thee) and promises (thou shalt) and seals by his promise (Verily) and promises more then is asked (Paradice) and promises presently being asked indefinitely (this day) Verily I say vnto thee, this day thou shalt be with me in paradise.

These were but Strangers: mark his loue to his Crucifiers, they curse and execrate themselves; yea, and their posterity. Math. 27. 25 His blood be vpon vs & our Children: he prays for them; yea, before he rewards the believing thief, *hodie mecū*, nay, before he disposes of

To strangers.

Chry. in Mat.  
hom. 33.

To his crucifiers.

## The Life and Death

of his dære Mother, *Eccc mater*, nay be-  
foze he takes care for himselfe, *Dens*  
*mens*, hee prayes for his Crucifiers ;  
whō yet he nameth not Crucifiers, but  
them, Father forgiue them : and to  
make it as it were moze effectuell, hee  
seconds his Prayer with a reason,  
(which yet he did not praying for him-  
selfe in the Garden) for they know not  
what they doe. The meditation hereof  
makes a holy Father breake forth  
into Passion, how *L D K D*, how  
wilt thou drench those that loue thee  
in the streame of thy pleasures, who  
doest so embalne these that cru-  
cifie thee, with the Oyle of thy mer-  
cy ?

*Bern. hebda.*  
*pauca.*

To man-  
kinde.

For is Christs loue onely great in-  
tensiuely, intensiuely to his Disciples,  
intensiuely to those Strangers, inten-  
siuely to these Crucifiers ; but great it  
is both intensiuely, and extensiuely to  
all mankind ; while he had giuen that  
which he did not owe vs, and forgiven  
that which wee owed him, and, after  
we had bozne armes against him, hee  
hath embraced vs in the armes of his  
mercy, and to make Seruants Bro-  
thers

OF IESUS CHRIS.

thers, and exiles Kinges, hath made  
himselfe the by-word of the people,  
and the curse of the Law, and the life  
of all men; hath giuen his owne to pur- *Ambr. in*  
chase all mens. And that so cheere, *Luke. li. 10.*  
fully giuen, that the loue and manner *c. 23.*  
of giuing is farre greater, then this  
greatest guift; his compassion then his  
passion.

Shall I say he resolues to dye? him-  
selfe tells me moze, that he is streigh-  
ted and griued till hee doe dye: if Lu-  
das slacke, he hastens him. Iohn 13. 27.  
that thou doest doe quickly: if Peter dis-  
swade him from dying, though before  
he called him blessed, hee will now call  
him Math. 16. 23. Sathan: he accompts  
his passion but a tourney, Iohn 7. 33.  
I goe vnto him that sent mee: I, but a  
tourney may seeme tedious; behold  
then he accompts it a Baptisme, which  
is but a sprinkling, at most a washing.  
Luke 12. 50. I must be baptized with a  
Baptisme: yea, he does accompt it as  
easse as to drinke, yea, it is meate and  
drinke to him to dye for vs. Iohn 4. 32.  
I haue meat to eate which ye know not  
of, and Iohn 18. 11. Shall I not drinke  
of

The man-  
ner of his  
louing.

of the cup which my Father hath giuen me? Hee sayes not, I will, but with Emphaticall vehemence, shall I not; not tast and sip of it, but drinke of it, and drinke it off, shal I not drinke of the Cup: I cannot omit that which the Gospell hath, naming that hower, Iohn 8.20. His howre: as if in that he were to inioy his longing: and what himselfe there addeth; tearming his Passion Verse, 28. His exaltation. May it please you to take note of the circumstances; his bloud was so desirous, and euen couetous, and (if it bee lawfull so to say) ambitious of effusion, that it could not bee contained within the Precincts of his veines, but of his owne accord did sweate and issue out: and when he was to be betrayed, in token of loue, hee would needs bee betrayed with a kisse, which is the token of loue: and as it were to meete death halfe way: *processit*, hee went forth, and he glories so much in the sauing Name Iesus, that so sone as they tell him, they seeke Iesus of Nazareth, he presently answeres, I am he. Come now along with him to  
his



his Crosse, and obserue him a while :  
there when he prayed (My God, My  
God) He might haue prayed in si-  
lence, but remembzng he was our  
Teacher, he cried with a loud voyce :  
when he cryed I thirst, it may be pro-  
bably presumed, that his thirst pro-  
ceeded not so much from his dyynesse,  
as from his loue, noz did he thirst so  
much for drinke, as for Our Saluati-  
on : at his dying to shew hee was and  
will be ready to encline in fauour to  
vs, he dyed *Inclinato capite*, bowing  
downe his head, and (as it may seeme  
calling for death, which other-wise  
for feare (sayth Nazianzen) durst not  
approach him, he dyed crying with  
a loud voyce; What shall I, what  
neede I, what can I say more ? This  
much, such was his loue, that if it  
had beene needfull, he would haue  
bene dying for vs untill the day of  
Judgement ; I will yet say more,  
such and so much was his loue to men,  
as they themselves many of them,  
account madnesse : Saint Paul calls  
it much, and as the vulger Latine  
reads it, too much loue. Who can ex-  
press,

# The Life and Death

Ephe. 2. 4.  
Nimiam ca-  
ritatem.

Bern.

Vse of du-  
tic.

Sponsus san-  
guinum.

Bern.

preſſe, who can value, who can conceiue  
Qualiter prauenerit nos, venerit ad nos,  
ſubnenerit nobis? ¶ the loue it ſelfe, of  
none but ſuch a lover as is loue him-  
ſelfe.

Thus to draw toward concluſion,  
we ſee Chriſt Ieſus that Bridegrome of  
blood celebrates a marriage with his  
Church vpon the geniall Bed of the  
croſſe, his head reſting vpon a pillow of  
thornes, and himſelfe attired with the  
rich wedding garment of loue. We are  
Chriſts Church, and loue is the Load  
ſtone of loue, & no man ſo Iron-hearted  
but the load-ſton of ſuch loue may draw  
him. This King exacts no tribute, but  
loue; requires no homage but loue, in-  
toyres no duty but loue; expects no re-  
quiſall but loue, and though he haue re-  
mitted all other debts, this one he will  
not remit: ¶ We nothing but loue. Let  
the Church therefore (as the Spouſe in  
the Canticles) be ſick and faint for loue,  
and let alway the fire of zealous loue,  
preſerued & nourished with the ſewell  
of Chriſts croſſe, burne and flame vpon  
the altars of our hearts. Doe we heare  
togethly that Chriſt was bozne and was  
cruci-

of Iesus Christ.

crucified: Let not, O let not Christ be  
crucified by vs againe, Heb. 6. 6. but let  
vs be crucified with Christ, Gal. 2. 20.  
and let him, O let him bee borne in vs  
againe, Gal. 4. 19. Let vs not with the  
vncleane Spirits cry, What haue we  
to doe with thee, O Iesus of Nazareth;  
Mar. 1. and yet they also confessed him  
to be the Son of God: but let vs with  
the good Angells ( and yet he was not  
their Redeemer ) sing at his birth, yea,  
sing and play, *Corde & cordis, fide &  
fidibus*, with hart, and hand, and Harpe,  
this song of ioy and iouisance, and toll-  
ty, Glory to God on high; And at his  
death with the same quire of heavenly  
Musitions, chant out hymnes of prayse  
to the Lamb that is killed, Reu. 2. Ge-  
nerally doe wee heare Christs birth or  
Assumption, although wee cannot with  
the Star run to him, nor with Eliza-  
beths Wabe spring in the wombe, nor  
with Simon take him vp in our armes;  
yet let vs with the Prophetesse Anna,  
confesse him, and with the watchfull  
Shepheards glorifie God for him; yea  
more, let vs with the Wise-men in the  
Gospell, being lightened & gulbed with  
the

the Star of Grace, come and present gifts vnto him, Gold, Frankincense, and Myrre; we shall not need to fetch gold from Ophir, but the Gold of pure faith, which wil abide the fiery tryall, and Frankincense by exalting the sweet perfume of deuout prayers, and Myrre by dropping and distilling the bitter, but precious teares of repentance. Do we heare Christs Death or Passion: If any man be not so forward as the wise men, to acknowledge him in the Stable; Yet let him not bee more backward then the Thiefe, who confessed him on the Crosse, Let vs not account the blood of the Testament an unholy thing, and commit uncleannesse with greedynesse, like those that are enemies of his Crosse: but let vs bath our soules in that purple streame, and haue our fruit vnto holynesse, like those that are conformable to his death.

*Stant lego, fiente non lego, Ambr. de ob. Val.* Let no man deceiue himselfe, and hold it sufficient, to weepe in commiseration of Christs paines, the Virgin: Whether we reade, stood by the Crosse, we doe not reade she wept by the crosse; and yet if his Head sweat clots, and powre

polvre streames of blood, thine eyes may  
well shed drops of teares; if not for his  
paines, yet for thine owne finnes. The  
true fruit gathered of the tree of Christs  
Crosse is our imitation of Christs ex-  
ample. If therefore he the Captaine  
and finisher of Our Faith, Who is the  
Myrrour of suffering, and the meade  
of Sufferers, if he suffered and so en-  
tered into his glory: then wee must  
beare tryall if we will carry away try-  
umph; and trauell in the Wildernesse  
of Sorrow, into the Land of promise,  
and (if need require) sayle through a  
Red Sea of blood vnto the wished Pa-  
ren of heauen.

If he were crowned with Thornes,  
(a Lilly among Thornes) he was also  
crowned not with Flowers, but with  
Thornes; namely, with the rough-  
nesse and Sharpnesse of a Godly life.  
As GODFREY of Bullein, the first  
proclaimed Christian King of Je-  
rusalem, refused to be Crowned  
there, adding, it was unfit the Ser-  
uants Head should there bee crowned  
with Gold, where the Maisters had  
beene



THE LIFE AND DEATH  
bee crowned with Thornes: the same  
resolution moralized let vs carry, and  
account it a shame for the member to  
bee delicately pampered vnder a Head  
gor'd with Thornes, but so liue, as  
the life of the Members may bee the  
Crowne of the Head, and not our  
sinnes the prickles of the Thornes.  
When we read at Christs death, that  
the vaile of the Temple was rent, and  
the Graues opened themselves, and  
the stones were clouen, if wee cannot  
become as the noble vaile of the Tem-  
ple (and yet wee should bee temples of  
the Holy Ghost) which rent in twaine  
from top to bottome; at least let vs e-  
quall the sinking Graues that opened,  
and let the Graues of Our Soules, dead  
in sinne, send forth their dead: and if  
we cannot haue fleshy hearts, as the  
Prophet speaketh, yet in this point let  
vs haue stony hearts to be clouen at the  
meditation of the Passion of Christ. ¶  
let Our hearts abound with the medita-  
tion of his Passion, and let our mouths  
speake out of the abundance of our  
hearts.

¶ Divine fountaine of Meditation,  
flow,

## of Iesus Christ.

flowing with waters of comfort by the <sup>Vse of</sup> paths of righteousness: as Philip in- <sup>comfort.</sup> uites Nathaniel, come and see; as Da- uid proclaimeth, cast and see how graci- ous the Lord is. Behold that which Iu- das sold and the Iewes bought, that hath Iudas lost, and wee haue gained, e- uen Christ himselfe, who in his passi- on, as hee is of bountifull largesse, so is hee likewise of vnnaluable profit, <sup>Clem. ped. l. i. cap. 9.</sup> whilst he being abased and abused hath aduanced and aduantaged vs, and ac- cording to the riches of his grace, out of senselesse stones hath raised vp vs children to Abraham, and, whereas befoze wee sate in the shadow of death, hath giuen vs possession of the Land of the liuing. Cheere vp therefore O drooping soule, what euer thou art: doth Sathan tempt thee, and attempt to plunge thee into a gulfe of despaire: Is thy conscience well-nigh ouer-whelmed with a Sea of Gods wrath: Feare not Sathan, see Christ hang- ing in the Ayre to cast downe the <sup>Aret.</sup> Prince of the Ayre: feare not wrath, heare Christs blood speaking better things then the blood of Abel, and cry

## The Life and Death

ing not for reuenge, but for pardon of his brother: do but present this Iosephs coat dipped and dyed in blood to his Father, and he will acknowledge it. Art thou a Thiefe: While thou art an impenitent Sinner, thou art; for thou robbest God of his honour, the Church of a member, thy Soule of life: Loe, for thy comfort Christ would needs bee crucified among sinners and Thieves, to signifie his mercy to Sinners and to Thieves: doe but cry with the beléeuing Thiefe, Lord remember me, and bee crucified with Christ, not as hee was, but as Saint Paul teacheth Gal. 2. 20 and then like a Thiefe thou shalt steale: yea, take by violence the Kingdome of Heauen, and with that thee be assured of Paradise: it is the honour of Paradise to haue such a Lord, as can make a very thiefe worthy the ioyes thereof: desire we sauing grace: The Cherubins do not so shadow the Mercy seat, but that it darts out Sovereaign influences of sauing Grace. Stand wee in want of mercy: Then follow we S. Bernards practise, *Quid ex me mihi deest, usurpa ex visceribus Do-*

*Caeleste furatur imperiū.  
Chry. de lat.  
hom. 2.  
Aug. Serm.  
130.*

*sup. Cant.  
erm. 61.*

## of Iesus Christ.

*mini, quæ misericordia affluunt,* & least the  
current of his mercifull bowels should  
be dammed by; or least happily he should  
reserve any blood vntilhed for our sakes,  
*Non desunt foramina per quæ affluat:* *Lo Ibid.*  
they haue pierced, or according to the  
Latine reading, Iohn 19 34 opened his  
side with a Speare, from which issued  
blood and water: water to cleanse, blood *Aqua quæ*  
to redeeme: two Sacramentall riuers *deluat, san-*  
of Paradise, making glad the Citie of *guis quæ*  
God, and steeping the whole world *dimat, A*  
with a rich beyne of liuing water. The *in Luke 13*  
Doue may build her nest in these holes *c. 23.*  
of the Rocke, Can. 2. The holes of the *Bern. sup.*  
Rocke are the wounds of Christ: for *Cant. ser. 6*  
Christ is the rocke, the faithfull soule is  
the Doue, Be you simple as Doves. The  
faithfull soule by deuout meditation  
may buile vpon Christ, and hide it selfe  
in his wounds which are open for en-  
trance.

The man that thus applyeth Christs  
Passion, hee may cry and cry ioy-  
fully, and truly cry, Thy death, O  
Lord, is my birth, thy Crowne of  
thornes my Garland, the wounds of  
thy body the starres of my firmament:

## The Life and Death

thy bitter mirrhe refresheth me, thy stripes heale me, and thy blood cleanseth me: Mount Caluary is to mee, the place of refuge, the Sanctuary of mercy, the Land of Promise, the Garden of Paradise: thy Crosse is to mee, the wood sweetning the bitter Waters of Marah, the Arke of the Couenant, the tree of life, the Ladder of Iacob, the gate of Heauen, the trophay of Victory, the chariot of Triumph, the monument of Saluation.

From the  
efficacie &  
certainty.

S. Chrysostome notes, that the very ayre was perfumed with the fragrant odour of this Lamb when he was sacrificed, & that the very earth was cleansed with the blood that streamed from his sides; and yet hee came not to perfume the aire, he came not to cleanse the earth, but hee came to seeke and saue the lost sheepe of Israell, hee came to take their infirmities, to carry their sorowes: and their infirmities and their sorowes, he hath taken and hath carryed: surely not as Marcion auouched, imaginarily, but as Ignatius teacheth, really: surely sayes the Prophet he hath taken: yea, and that long before he had taken.

statine.

Such



## of Iesus Christ.

Such is the priuiledge of propheticall  
hiftozy, that it fpeakes in the ptefer-  
tence of the future time: and fuch the  
vertue of Chrifts merit that *prius profuit*  
*quam fuit*, it was effectuell and helpfull,  
before it was actuall and exiftent. For  
howfoeuer indeed Chrift was anoynted  
with the Oyle of his fathers decree to  
the function of the mediator from before  
the foundation of the world, & the Songs  
of men; yet was this light reuealed in  
the difpenfation of the fulneffe of times  
aboue feauen hundred yeares after this  
prophefie: and yet aboue feauen hundred  
yeares before he had  $\text{o}^2$  taken  $\text{o}^2$  caried,  
furely, faies the prophet. furely he hath  
taken our infirmities and caried our for-  
rowes. And fure albeit the Prophet had  
bene filent in this poynt, concerning  
Chrifts infirmities and fozrowes; yet  
the new Starre appearing at his birth,  
peculiarly termed Mar. 2. 2. his Starre,  
fo bright, that the Sun in the day-time *Mornæ. de*  
obfcured it not: fo ftrange, that it had *ver. rel. cap.*  
both ftation and motion, as occafion fer- *3. 4.*  
ued; fo happy, that the Colledge of  
Prieffs liuing then at Rome, iudged it a  
foueraigne beneficiall ftar to mankind;  
this

## The Life and Death

*Dionys. ep.*

*From the  
generality,*

*Ariz.*

this very Star pointed at this truth, that God was borne, and tooke our infirmities: the strange Eclipse seene at his death, solemnizing as it were his requies in so miraculous dismall manner, that the Moone being at the full, and the day at the midst it bailed the face of the Sun with a Sable mantle threë houres together, which made Dionysius of Athens to cry out, Now the God of Nature suffers; this very Eclipse shadowed out this truth, that God died, and carried our sorrowes. Our sorrowes: this benefit of grace is not appropriate to the Jewes; though the graine dies in Iudæa, yet the corne rises among the nations, and though S. Mathew first deriues Christs line but frō Abraham, yet S. Luke fetches it from Adam. And Iesus Christ hath as well a Greeke name Christ, as an Hebrew name Iesus, and Christ is noted to dye with his hands bespread and displaied, as calling the Iewes with one hand, and the Gentiles with the other: and now the bayle of the Iewish temple is rent, & the partition wall is ruined, and Christ is ours. Our sorrowes: not the sorrowes of some of vs, but of vs all  
be whoeuer

## of Iesus Christ.

howsoever the prophet saith not of some  
lest any despaire, or of all men lest any  
presume, but indefinitely Our. While  
the title of the Crosse was in the three  
most common tongues, and Christ dyed  
with his body extended toward the four *Sedul. pasch.*  
quarters of the world, and hanging a: *L. 3. c. 13.*  
midst the Elements, as doing for the  
good of the whole world; sufficiently for  
All, but effectually to the Israel that is  
of God, a remnant according to the elec-  
tion of Grace. And thus, he is effectuell  
to all Persons, and to all Times; to all  
persons, to vs: Vnto vs a child is born,  
and vnto vs a Sonne is giuen: Esay. 9. 6.  
To you, to you is borne a Saviour. Luke  
2. 11. To them, they that dwelled in  
the land of the shadow of death, vpon  
them hath the light shined. Esay 9. 2.  
To all times, to the time past, hee hath  
taken, in this chap. vers. 4. To the time  
present, he is dispised, ver. 3. To the  
time to come, he shall grow vp. vers. 2.  
He that was and is, and is to come. Reu.  
1. 8 He hath deliuered vs from death,  
and doth deliuer, and will deliuer. 2.  
Cor. 1. he hath taken and carried, both,  
and will take and carry effectually both  
Our

## The Life and Death

Our and Your and Their infirmities & sorowes, all Our infirmities & sorowes, and the infirmities & sorowes of vs all.

The conclusion.

To seale vp this discourse, since now Iesus is crucified, as charity doth communicate and say, hee carried Our sorowes; so let Faith appropriate & cry, he carried my sorowes, *Bone Iesu esto mihi Iesus*, good Iesus make good, thy good Name Iesus, vnto mee. The Spouse in the Canticles surnameth him A Bundle of Myrhe: let therefore euery Christian man bind together a bundle of myrhe, gathered of all and seuerall his Paines and Pangs and Passions, which are so many Branches of the Birch-tree, and with the same Spouse place it betwene his breasts; yea in his breast, in his inmost breast. It is reported of Ignatius that holy Martyr (*fides sit penes Authorum belieue it who list*) that being moued by Traian the Emperour, to renounce and revolt from his Lord and Master Iesus: he returned this answer, he could by no meanes doe it, for his Name was written in his Heart: vpon which refusall, the Emperour putting him to death, and causing his Heart to be ript out of his Belly.

Marg. de la  
Big-tom. 3.  
Bibl. patr.  
ante sp. Ig-  
na. Vin-  
cent.

Belly, there was found the Name of  
Iesus witten in golden Characters.  
Suppose this history be not a history but  
a Fable: yet *de te fabula narratur*, thou Bonauen.  
must moralize this fable: and as Ceci- *prel.vit. ch.*  
lia caried alwayes the Gospell of Christ  
in her brest, so must thou Christ himself:  
yea, w<sup>th</sup> Ioseph of Arimathia. that hono-  
rable Councelloz, entomb Iesus: where:  
where no man hath laid before, even in  
a believing heart, in the Garden of thy  
soule among the flowers of thy vertues;  
and imitate the Iewes at least in this,  
to set a watch about the Tombe, lest in  
the night of sin he be stolen away. He  
that cannot with Ignatius haue the Name  
of Iesus witten in his heart; yet let him  
with the same Ignatius sound & resound  
his Name, and cry Iesus my loue is cru-  
cified. Merily these words (Iesus cruci-  
fied) being not barely vttered (for alas  
speech is quantity, and quantity is de-  
void of efficacie) but being firmly be-  
leeued, they are soueraigne and power-  
full words. Are we learned: then with  
Bonaventure we may gather more lear-  
ned subtilties at the foote of the Crosse,  
then at the feet of Gamaliel, and with  
S. Paul



Bern. ser. 43.  
in Cant.

Bern.

S. Paule esteeme to know nothing (who  
yet was rapt into the third heauens, &  
knew much) 1. Cor. 2. 2. saue Iesus  
Christ and him crucified: no better  
school then Caluary, chaire then Crosse;  
no deeper booke then Christs wounds; no  
higher Philosophie then Christ crucified.  
Are we vnlearned: as Gregory calls I-  
mages, so Cyprian calleth the passion of  
Christ, the booke of Idyots. In our iour-  
nies by land these words (Iesus cruci-  
fied) are a *vade mecum* a companion to  
guide vs: in our voyages by Sea they  
are an *anchor spei*, a *caput bone spei*, a  
*terram video*, the Sea mens Anchor, the  
Sea mens Haven, the Sea mens Shore:  
in our battels *in hoc signo vinces*, they are  
an Ensigne of victoꝝ, *Veni, videri, vici*,  
they are a Laurell of triumph. These  
words (Iesus Crucified) in our tempta-  
tions they are *remed. um contra omnia in-*  
*centia*, such a shield of Faith as quencheth  
all the fiery darts of the wicked:  
in our dumps and pensiueneſſe, they are  
*latifcans Galeni* a gladsome cordail, re-  
ioyꝛe in as much as pee are Partakers  
of Christs passions, 1. Pet. 3. In our  
sickneſſe and maladies, they are *pillula*  
*sine*

*sine quibus esse nolo*, the sick-mans salve *Electuariū*  
 for all sores : yea in the very agony of death, they make vs with old Simeon *reconditum*  
 sing merily a *Nunc dimittis*, and a true *in vasculo*  
*requiem* to our soules, and to hold the *vocabuli hu-*  
 confidence, & the reioyning of that hope *ius quod est*  
 vnto the end, and to cry with Peter, *Iesus, &c.*  
 though I should dye with thee, yet will *Bern. in*  
 I not deny thee. Finally, these words *Cant. ser. 13*  
 ( Iesus Crucified ) beeing applyed by  
 strong hand of liuely Faith, they are a-  
 ble, I might say, to remoue Moun-  
 taines, to coniure Spirits, to raise the  
 dead ; I will say to saue sinfull Men, to  
 eternize mortal men, to blesse wretched  
 Men. O Lord, we of our selues are sin-  
 full and mortall; and wretched : O saue  
 and eternize and blesse vs ; euen for the  
 merite of Iesus Christ Crucified. To  
 whom with thee O Father and the  
 Holy Spirit, be all prayse,  
 and glory now and  
 euermore.

Blessed are they that are made con-  
 formable to the Life and Death  
 of IESVS CHRIST.

FINIS.

EQ 48 ZXS

15.4.80

B  L

